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gious ideas and Buddhism and Christianity has led some to try to make syntheses of these various teachings. So-called "prophets" have tried to set themselves up as leaders in these developments. But none of them has made a very lasting impression on the people as a whole. Of these the Klibopah and the Ko San Ye movements were probably the most important. The remnants of the latter group have their centre in a large village, Padoplaw, near Nyaunglebin. One of the sons of a former leader, Saw Johnson Po Min, led them into an atheistic movement from which came some of those who were of uncertain loyalty at the time of the Japanese invasion. As compared with the large body of Karens who were unitedly loyal to the government and the religion in which they had found strength, they were a very small group. 177 795

Many Karens who qualified as teachers left their own homes and went as pioneers to Upper Burma, and to the outlying tribes such as the Chins, Kachins, Shans, Lahus, and Yawyins and, fired with unselfish zeal, have given their lives for what is really missionary work in preaching and teaching these tribes. During the Third Burmese War, when American missionaries had to leave the Kachin country, these Karen teachers stayed on and did effective work in laying the foundations for a new regime among them. 177 875 563

The development of education among the Karens helped to produce books to take the place of the old oral bard literature. In the beginning many of these books were written by the missionaries; but as time went on there grew up Karens who had a desire to contribute to the growth of their people and these have written a number of very acceptable works. In 1841 a newspaper in Karen, 177 538 204

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177 538 204 called "The Morning Star", was established by Dr. Mason in Tavoy. This was the oldest vernacular newspaper in Burma, with a continuous history up to the time its publication was stopped by the Japanese occupation. It was cut off when it was about to celebrate its centenary.

177 875 The Karens were carrying on work of research, medical practice, and other scientific branches in which they were showing real ability. There were Karen lecturers in the University.

177 794 871 The churches established by the missionaries had become self-supporting. No money was being paid from America for regular church work among the Karens, with the exception of grants for a few schools and for pioneering work among outlying tribes. They had their own associational organizations in which the churches of a district were combined and the stronger made contributions to help the weaker, to support their Theological Training School at Insein, to maintain town schools which were conducted with boarding departments for the benefit of the whole district, and to subsidize evangelistic work in distant places.

177 795 The Baptist churches among the Karens combined with the churches of other peoples in Burma to form the Burma Baptist Convention. Their annual meetings were often attended by as many as three or four thousand delegates and were sources of inspiration as well as opportunities to plan for further work. The Karens shared the honours of president and officers with Burmans and others. Among other churches such as the Anglican and Roman Catholic which conducted work among the Karens, they had their conferences and carried on their work according to the genius of their own church.